



SHRI VISHNU SAHASRANAM STOTRA || विष्णु सहस्रनाम स्तोत्र ||

Shri Vishnu Sahasranam Stotra

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Shri Paramatmane Namah: || Atha Shri Vishnu Sahasranama Stotram ||

Yasya smaraṇamātreṇa janmasaṁsārabandhanāt |
Vimucyate namastasmai viṣṇave prabhaviṣṇave |

Meaning: By simply remembering whom, one is liberated from the bondage of birth and the cycle of worldly existence, salutations to that Bhagavan Viṣṇu, the origin and cause of everything.

Namaḥ samastabhūtānāmādibhūtāya bhūbhṛte |
Anekārūparūpāya viṣṇave prabhaviṣṇave |

Meaning: Salutations to Bhagavan Viṣṇu, who is the fundamental source of all beings, sustainer of the earth, and manifests in countless forms, omnipotent and omnipresent.

Śrutvā dharmānaśeṣeṇa pāvanāni cha sarvaśaḥ |
Yudhiṣṭhiraḥ sāntanavaṁ punarevābhyabhāṣata ||1 ||

Meaning: Hearing all the essential principles of righteousness that destroy all sins, King Yudhishtira then spoke to Bhishma, the son of Shantanu. ||1 ||

**Kimekaṁ daivataṁ loke kiṁ vāpyekaṁ parāyaṇam |
Stuvantaḥ kaṁ kamarchanto prāpnuyurmānavāḥ śubham ||2 ||**

Meaning: Who is the one supreme deity in the world? And who is the ultimate refuge in this universe? By praising whom and worshipping in various ways externally and internally, can humans attain auspiciousness? ||2 ||

**Ko dharmāḥ sarvadharmāṅgāṁ bhavataḥ paramo mataḥ |
Kiṁ japannuchyate janturjanmasaṁsārabandhanāt ||3 ||**

Meaning: What is, according to you, the highest form of righteousness among all dharmas? And by chanting whose name does a being get liberated from the bondage of birth and death? ||3 ||

**Jagatprabhuṁ devadevamanantaṁ puruṣottamam |
Stuvannāmasahasreṇa puruṣaḥ satatotthitaḥ ||4 ||**

Meaning: Praising the Lord of the universe, the God of gods, infinite and the supreme person, by reciting His thousand names continuously, a person transcends all sorrows. ||4 ||

**Tameva chārcayannityaṁ bhaktyā puruṣamavyayam |
Dhyāyanstuvāṇnamasyaṁścha yajamānastameva cha ||5 ||**

Meaning: Similarly, by constantly worshipping that imperishable person with devotion, meditating upon Him, and offering praise and salutations through His thousand names as mentioned before, the worshipper is freed from all sorrows. ||5 ||

**Anādinidhanaṁ viṣṇuṁ sarvalokamaheśvaram |
Lokādhyakṣaṁ stuvannityaṁ sarvaduḥkhātigo bhavet ||6 ||**

Meaning: Praising the eternal and omnipresent Vishnu, the supreme ruler of all worlds, the overseer of the universe, by chanting His name constantly, one transcends all sorrows. ||6 ||

**Brahmaṇyaṁ sarvadharmajñaṁ lokānāṁ kīrtivardhanam |
Lokanāthaṁ mahadbhūtaṁ sarvabhūtabhavodbhavam ||7 ||**

Meaning: Praising the creator of the universe, Brahma, who is all-knowing and enhances the fame of beings, the lord of all worlds, the great and mysterious origin of all beings. ||7 ||



**Eṣa me sarvadharmāṇāṁ dharmo'dhikatamo mataḥ |
Yadbhaktyā puṇḍarikākṣaṁ stavairarcennaraḥ sadā ||8 ||**

Meaning: Among all the principles of righteousness, I consider this one the greatest: that a person should always worship the lotus-eyed Lord Vasudeva, who resides in the lotus of the heart, with devotion and praises. ||8 ||

**Paramaṁ yo mahattejaḥ paramaṁ yo mahattapaḥ |
Paramaṁ yo mahatbrahma paramaṁ yaḥ parāyaṇam ||9 ||**

Meaning: The deity who is the supreme light, the supreme austerity, the supreme Brahman, and the supreme refuge is the ultimate destination of all beings. ||9 ||

**Pavitrāṇāṁ pavitraṁ yo maṅgalānāṁ cha maṅgalam |
Daivataṁ devatānāṁ cha bhūtānāṁ yo'vyayaḥ pitā ||10 ||**

Meaning: The one who is the purest among the pure, the most auspicious among the auspicious, the deity of all deities, and the imperishable father of all beings. ||10 ||

**Yataḥ sarvāṇi bhūtāni bhavantyādiyugāgame |
Yasmiṁścha pralayaṁ yānti punareva yugakṣaye ||11 ||**

Meaning: From whom all beings come into existence at the beginning of creation, and into whom they merge again at the end of the age. ||11 ||

**Tasya lokapradhānasya jagannāthasya bhūpate |
Viṣṇornāmasahasraṁ me śṛṇu pāpabhayāpaham ||12 ||**

Meaning: O king, listen to the thousand names of Vishnu, the master of the universe, the lord of the world, which remove all sins and fears. ||12 ||

**Yāni nāmāni gauṇāni vikhyātāni mahātmanaḥ |
Ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtaye ||13 ||**

Meaning: I will now recount those prominent names of the great Lord, which are well-known, and have been sung by the sages for the benefit of all beings. ||13 ||

**Om viśvaṁ viṣṇurvaṣaṭkāro bhūtabhavyabhavatprabhuḥ |
Bhūtakṛd bhūtabhṛd bhāvo bhūtātmā bhūtabhāvanaḥ ||14 ||**

Meaning: Om, the embodiment of Sat-Chit-Ananda (existence, consciousness, and bliss), 1. Viśvam - the cause of the entire universe, 2. Viṣṇuḥ - all-pervading, 3. Vaṣaṭkāraḥ - the object of invocation during Yajnas, 4. Bhūtabhavyabhavatprabhuḥ - the lord of past, present, and future, 5. Bhūtakṛt - the creator of all beings, 6. Bhūtabhṛt - the sustainer of all beings, 7. Bhāvaḥ - self-existent, 8. Bhūtātmā - the inner soul of all beings, 9. Bhūtabhāvanaḥ - the cause of creation and growth of beings. ||14 ||

**Pūtātmā paramātmā cha muktānāṁ paramā gatiḥ |
Avyayaḥ puruṣaḥ sāksī kṣetrajñō'kṣara eva cha ||15 ||**

Meaning: 10. Pūtātmā - the pure soul, 11. Paramātmā - the supreme soul, eternally pure, conscious, and liberated, 12. Muktānāṁ paramā gatiḥ - the ultimate goal of liberated souls, 13. Avyayaḥ - imperishable, 14. Puruṣaḥ - residing within the body, 15. Sāksī - the witness of everything without interference, 16. Kṣetrajñāḥ - the knower of all fields (nature), 17. Akṣaraḥ - unchanging. ||15 ||

**Yogo yogavidāṁ netā pradhānapuruṣeśvaraḥ |
Nārasimhavaṇḍ śrīmān keśavaḥ puruṣottamaḥ ||16 ||**

Meaning: 18. Yogaḥ - attainable through the control of mind and senses, 19. Yogavidāṁ netā - the leader of those who know yoga, supporting them in their pursuit, 20. Pradhānapuruṣeśvaraḥ - the lord of nature and souls, 21. Nārasimhavaṇḍ - having the form of both man and lion, 22. Śrīmān - always bearing Lakshmi in His chest, 23. Keśavaḥ - the one with beautiful hair, representing Brahma, Vishnu, and Shiva, 24. Puruṣottamaḥ - superior to both the perishable and imperishable. ||16 ||

**Sarvaḥ śarvaḥ śivaḥ sthāṇurbhūtādirnidhiravyayaḥ |
Sāmbhavo bhāvano bhartā prabhavaḥ prabhurīśvaraḥ ||17 ||**

Meaning: 25. Sarvaḥ - the source, maintenance, and dissolution of all, 26. Śarvaḥ - the destroyer of all beings at the time of dissolution, 27. Śivaḥ - beyond the three gunas, auspicious, 28. Sthāṇuḥ - unchanging, 29. Bhūtādiḥ - the original cause of all beings, 30. Nidhiravyayaḥ - the inexhaustible storehouse where all beings dissolve, 31. Sāmbhavaḥ - self-manifested, 32. Bhāvanaḥ - the creator of results for all actions, 33. Bhartā - the sustainer, 34. Prabhavaḥ - having a divine origin, 35. Prabhuḥ - the lord, 36. Īśvaraḥ - possessing unqualified lordship. ||17 ||

**Svayambhūḥ sāmbhurādityaḥ puṣkarākṣo mahāsvanaḥ |
Anādinidhano dhātā vidhātā dhāturuttamaḥ ||18 ||**

Meaning: 37. Svayambhūḥ - self-born, 38. Śambhur - the one who brings happiness to devotees, 39. Ādityaḥ - the form of Vishnu among the twelve Adityas, 40. Puṣkarākṣaḥ - lotus-eyed, 41. Mahāsvanaḥ - having the great sound of the Vedas, 42. Anādinidhanaḥ - without beginning or end, 43. Dhātā - the sustainer of the universe, 44. Vidhātā - the creator of karma and its fruits, 45. Dhāturuttamaḥ - the highest sustainer of the universe. ||18 ||

**Aprameyo hr̥ṣīkeśaḥ padmanābho'maraprabhūḥ |
Viśvakarmā manuṣṭvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ ||19 ||**

Meaning: 46. Aprameyaḥ - incomprehensible by any means, 47. Hr̥ṣīkeśaḥ - the lord of the senses, 48. Padmanābhaḥ - having a lotus arising from His navel, 49. Amaraprabhūḥ - the lord of the immortals, 50. Viśvakarmā - the creator of the world, 51. Manuḥ - the progenitor of mankind, 52. Tvaṣṭā - the diminisher at the time of dissolution, 53. Sthaviṣṭhaḥ - immensely large, 54. Sthaviro dhruvaḥ - ancient and eternal. ||19 ||

**Agrāhyaḥ śāśvataḥ kṛṣṇo lohitaḥkṣaḥ pratardanaḥ |
Prabhūtaḥtri-kakubdhāma pavitraṁ maṅgalaṁ param ||20 ||**

Meaning: 55. Agrāhyaḥ - beyond the grasp of the mind, 56. Śāśvataḥ - eternal, 57. Kṛṣṇaḥ - attracting all with supreme bliss, 58. Lohitaḥkṣaḥ - having red eyes, 59. Pratardanaḥ - the destroyer of beings at the end of time, 60. Prabhūtaḥ - endowed with great qualities like knowledge and power, 61. Tri-kakubdhāma - the support of the three regions (above, below, and middle), 62. Pavitraṁ - the purifier of all, 63. Maṅgalaṁ param - the supreme auspiciousness. ||20 ||

**Īśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ |
Hiraṇyagarbho bhūgarbho mādhave madhusūdanaḥ ||21 ||**

Meaning: 64. Īśānaḥ - the ruler of all beings, 65. Prāṇadaḥ - the giver of life, 66. Prāṇaḥ - the life force of all, 67. Jyeṣṭhaḥ - the eldest of all, 68. Śreṣṭhaḥ - the most excellent, 69. Prajāpatiḥ - the lord of all creatures, 70. Hiraṇyagarbhaḥ - the golden womb from which the universe arises, 71. Bhūgarbhaḥ - residing within the earth, 72. Mādhaveḥ - the husband of Lakshmi, 73. Madhusūdanaḥ - the slayer of the demon Madhu. ||21 ||



**Ísvaro vikramī dhanvī medhāvī vikramaḥ kramaḥ |
Anuttamo durādharṣaḥ kṛtajñaḥ kṛtirātmavān ||22 ||**

Meaning: God, powerful and valorous, skilled with a bow, exceptionally intelligent, and moves like Garuda. In sequence, he is the supreme, invincible, never disrespected, highly appreciative even for the smallest efforts, the essence of human endeavor, and self-reliant. ||22 ||

**Sureshaḥ śaraṇaṁ śarma viśvaretāḥ prajābhavaḥ |
Ahaḥ saṁvatsaro vyālaḥ pratya yaḥ sarvadarśanaḥ ||23 ||**

Meaning: Suresh, the master of deities, supreme support for the destitute, embodiment of ultimate bliss, and the origin of the universe. Radiant like daylight, he holds the season and is sharp as a serpent, discerning everything. ||23 ||

**Ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādirachyutaḥ |
Vṛṣākapirameyātmā sarvayogavinīḥ sṛtaḥ ||24 ||**

Meaning: The unborn is the ultimate lord, eternally accomplished, achiever of all goals, the beginningless with inherent stability. Appears as a boar and an unmeasurable soul, knows the multiple techniques and teachings. ||24 ||

**Vasur vasumanāḥ satyaḥ samātmāsammitaḥ samaḥ |
Amoghaḥ puṇḍarīkākṣo vṛṣakarmā vṛṣākṛtiḥ ||25 ||**

Meaning: 104 Vasuḥ – Sab bhūtoṁ ke vās sthān, 105 Vasumanāḥ – Udār man vāle, 106 Satyaḥ – Satya svarūp, 107 Samātmā – Sampūrṇ prāṇiyōṁ me ek ātmā rūp se virājne vāle, 108 Asammitaḥ – Samast padārthōṁ se māpe nā sakne vāle, 109 Samaḥ – Sab samay samast vikārōṁ se rahit, 110 Amoghaḥ – Bhaktōṁ ke dvārā pūjan, stavan athvā smaraṇ kiyē jāne par unhē pūrṇrūp se unkā phal pradān karne vāle, 111 Puṇḍarīkākṣaḥ – Kamal ke samān netrōṁ vāle, 112 Vṛṣakarmā – Dharmmay karm karne vāle, 113 Vṛṣākṛtiḥ – Dharm kī sthāpanā karne kē liyē vighr dhāraṇ karne vāle ||25 ||

**Rudro bahuśirā babhrurviśvayoniḥ śucishravāḥ |
Amṛtaḥ śāśvataḥ sthāṇurvarāroho mahātapāḥ ||26 ||**

Meaning: 114 Rudraḥ – Duhkh yā duhkh kē kāraṇ kō dūr bhagā dēnē vāle, 115 Bahuśirāḥ – Bahut sē sirōm vāle, 116 Babhruḥ – Lōkōm kā bharaṇ karne vāle, 117 Viśvayoniḥ – Viśv kō utpanna karne vāle, 118 Śucishravāḥ – Pavitra kīrti vāle, 119 Amṛtaḥ – Kabhī n marne vāle, 120 Śāśvatasthāṇuḥ – Nity sadā ēkras rahane vāle ēvarṁ sthir, 121 Varārohaḥ – Ārūḍh hōnē kē liyē param uttam sthān rūp, 122 Mahātapāḥ – Pratāp rūp mahān tap vāle ||26 ||

**Sarvagaḥ sarvavidbhānurviśvaksēnō janārdanaḥ |
Vēdō vēdavidavyaṅgō vēdāṅgō vēdavitkaviḥ ||27 ||**

Meaning: 123 Sarvagaḥ – Kāraṇ rūp sē sarvatr vyāpt rahane vāle, 124 Sarvavidbhānuḥ – Sab kuṁc jānane vāle tathā prakāś rūp, 125 Viśvaksēnaḥ – Yuddh kē liyē kī hūṭī taiyārī mātr sē hī daitya sēnā kō titar-bitar kar dālanē vāle, 126 Janārdanaḥ – Bhaktōm kē dvārā abhyudaya-niḥśrēyas rūp param puruṣārth kī yācana kiye jāne vāle, 127 Vēdaḥ – Vēd rūp, 128 Vēdavit – Vēd tathā vēd kē arth kō yathāvat jānane vāle, 129 Avyaṅgaḥ – Jñānādi sē paripūrṇ arthāt kisī prakār adhūrē n rahane vāle, 130 Vēdāṅgaḥ – Vēd rūp aṅgōm vāle, 131 Vēdavit – Vēdōm kō vicārane vāle, 132 Kaviḥ – Sarvajña ||27 ||

**Lōkādhyakṣaḥ surādhyakṣō dharmādhyakṣaḥ kṛtākruṭaḥ |
Caturātmā caturvyūhaścaturdaṁṣṭraścaturbhujāḥ ||28 ||**

Meaning: 133 Lōkādhyakṣaḥ – Samast lōkōm kē adhipati, 134 Surādhyakṣaḥ – Dēvatāōm kē adhyakṣ, 135 Dharmādhyakṣaḥ – Anurūp phal dēnē kē liyē dharm aur adharm kā nirṇay karne vāle, 136 Kṛtākruṭaḥ – Kāry rūp sē kṛt aur kāraṇ rūp sē akṛt, 137 Caturātmā – Sṛṣṭi kī utpatthi ādi kē liyē cār pṛthak mūrtiyōm vāle, 138 Caturvyūhaḥ – Utpatthi, sthiti, nāśa aur rakṣā rūp cār vyūha vāle, 139 Caturdaṁṣṭraḥ – Cār dāṛhōm vāle narasimha rūp, 140 Caturbhujāḥ – Cār bhujāōm vāle ||28 ||

**Bhrajishnur bhojanam bhoktā sahiṣṇur jagadādijāḥ |
Anagho vijayo jetā viśvayoniḥ punarvasuḥ ||29 ||**

Meaning: 141 Bhrajishnur – Radiant like the sun, 142 bhojanam – Nourisher, 143 bhoktā – Enjoyer in the form of a person, 144 sahiṣṇur – Tolerant, 145 jagadādijāḥ – Originator of the universe, 146 anagho – Sinless, 147 vijayo – Victorious, 148 jetā – Conqueror, 149 viśvayoniḥ – Source of the universe, 150 punarvasuḥ – Repeatedly incarnates. ||29 ||

**Upendro vāmanaḥ prāṁśur amoghaḥ śucirurjitaḥ |
Atīndraḥ saṁgrahaḥ sargo dhṛtātmā niyamo yamaḥ ||30 ||**

Meaning: 151 Upendro – Younger brother of Indra (Vishnu), 152 vāmanaḥ – Dwarf incarnation, 153 prāṁśur – Radiant, 154 amoghaḥ – Infallible, 155 śucir – Purifier, 156 urjitaḥ – Very powerful, 157 atīndraḥ – Surpassing Indra in knowledge and wealth, 158 saṁgrahaḥ – Gathers all during dissolution, 159 sargo – Creator of the

universe, 160 dhṛtātmā – Self-sustaining, 161 niyamo – Regulator, 162 yamaḥ – Controller. ||30||

**Vedyo vaidyaḥ sadāyogī vīrahā mādhave madhuḥ |
Atīndriyo mahāmāyo mahotsāho mahābalaḥ ||31||**

Meaning: 163 Vedyo – Known by those seeking welfare, 164 vaidyaḥ – Expert in all sciences, 165 sadāyogī – Always absorbed in Yoga, 166 vīrahā – Slayer of demon warriors for protecting Dharma, 167 mādhave – Lord of knowledge, 168 madhuḥ – Sweet like honey, 169 atīndriyo – Beyond the senses, 170 mahāmāyoḥ – Great illusionist, 171 mahotsāhaḥ – Enthusiastic for creation, sustenance, and dissolution, 172 mahābalaḥ – Extremely powerful. ||31||

**Mahābuddhirmahāvīryo mahāśaktirmahādyutiḥ |
Anirdeśyavapuḥ śrīmānameyātmā mahādrīdhṛk ||32||**

Meaning: 173 Mahābuddhiḥ – Extremely wise, 174 mahāvīryo – Possessing immense valor, 175 mahāśaktiḥ – Having great strength, 176 mahādyutiḥ – Radiant with great effulgence, 177 anirdeśyavapuḥ – Having an indescribable form, 178 śrīmān – Possessor of prosperity, 179 ameyātmā – Possessing an immeasurable soul, 180 mahādrīdhṛk – Sustaining great mountains like Mandara and Govardhana. ||32||

Maheshwaraso mahabharata Srinivasa: satam gati:.

Aniruddha: Surananda Govindo Govinda is the husband of Govinda. ||33||

Meaning: 181 Maheshvaas: – one with a great bow, 182 Mahibharta – one who holds the earth, 183 Srinivasa: – one who gives abode to Sri in his chest, 184 Sataam gatih – the ultimate shelter of good people, 185 Aniruddhah – one who is not stopped by anyone without true devotion, 186 Suranandah – one who gives joy to the gods, 187 Govindah – one who makes himself attained through the words of the Vedas, 188 Govindaam patih – the lord of those who know the words of the Vedas. ||33||

**Marichirdamano swan: Suparno bhujagottama.
Hiranyanabhah Sutpaah Padmanabhah Prajapati: ||34||**

Meaning: 189 Marichi: – The most radiant form among the radiant ones, 190 Damanah – The one who suppresses the negligent people in the form of Yama etc., 191 Hansah – The one who took the form of a swan to impart the knowledge of Vedas to Lord Brahma, 192 Suparnah – The form of Garuda with beautiful wings, 193 Bhujagottama: – The best among the snakes, the form of Sheshnag, 194 Hiranyanabh: – The one who is beneficial and has a beautiful navel, 195 Sutapaah – The one who performs beautiful penance in the form of Nar-Narayana in Badarikashram, 196 Padmanabh: – The one with a beautiful navel like a lotus, 197 Prajapati: – The protector of all the people. ||34||

Amritatva: Sarvadruk Singh: Sandhata Sandhimanasthir:.

Ajo durmarshan: Shasta vishrutaatma surariha ||35 ||

Meaning : 198 Amrityuh – free from death, 199 Sarvadruk – one who sees everything, 200 Simhah – destroyer of the wicked, 201 Sandhaata – one who unites men with the fruits of their actions, 202 Sandhimaan – one who enjoys all the sacrifices and austerities, 203 Sthiraah – always the same, 204 Ajah – one who enters the hearts of the devotees and removes the bad qualities, 205 Durmarshanah – one who cannot be tolerated by anyone, 206 Shasta – one who rules over all, 207 Vishrutaatma – one who is especially famous in the Vedas, 208 Surariha – one who kills the enemies of the gods. ||35 ||

Guru gurutamo dham satya: satya parakramah.

Ek kshan me, wo brahmand ka nirmanakarta hai. ||36 ||

Meaning: 209 Guruh – One who preaches all the sciences, 210 Gurutamh – One who imparts Brahmavidya even to Brahma and the others, 211 Dham – The shelter of the desires of all living beings, 212 Satyah – True form, 213 Satyaparakramah – One with infallible valour, 214 Nimishah – One with eyes closed due to Yog nidra, 215 Animishah – One who takes incarnation in the form of a fish, 216 Sargvi – One who wears Vaijayanti garland, 217 Vachaspatirudaardhih – The husband of all the sciences, endowed with the intellect that can perceive all things. ||36 ||

Leading Gramani: Shriman Nyayyo Neta Samiran:.

Sahasramurdha Vishwatma Sahasrakshah Sahasrapaat ||37 ||

Meaning: 218 Agrani: – One who takes the seekers of liberation to the highest position, 219 Gramani: – Leader of the community of ghosts, 220 Shriman – The one having the greatest radiance, 221 Nyaya: – The embodiment of logic based on evidences, 222 Neta – The one who runs the machine of the world, 223 Sameeran: – One who makes the living beings act through the form of breath, 224 Sahasramurdha – One having a thousand heads, 225 Vishwatma – Soul of the universe, 226 Sahasrakshah – One having a thousand eyes, 227 Sahasrapaat – One having a thousand legs. ||37 ||

Avartan nivrittaatma samvrit: sampramardana:.

Ah: Samvartako Vahiniraanilo Dharnidhar: ||38 ||

Meaning: 228 Aavartana : - One who has the nature of keeping the wheel of the world running, 229 Nivrittatma - The soul free from the bondage of the world, 230 Samvritta : - Covered by his Yogmaya, 231 Sampramardana : - One who crushes everyone in his Rudra etc. forms, 232 Ahahsamvartakah - The originator of the day in the form of the Sun, 233 Vahanih - Agnidev who carries the offerings, 234 Anilah - In the form of life, in the form of air, 235 Dharnidhar : - One who holds the earth in the form of Varah and Shesh. ||38 ||

Suprasadah Prasannatma Vishwadhrik Vishwabhugvibhuh.

The true doer is truly honored: Sadhu-jhanur-narayano man: II39 II

Meaning: 236 Suprasadah – One who shows mercy even to criminals like Shishupal, **237 Prasannaatma** – One with a happy nature i.e. one who shows compassion, **238 Vishvadhrik** – One who holds the world, **239 Vishvabhuk** – One who enjoys the world i.e. one who protects the world, **240 Vibhuh** – One who appears in various forms, **241 Satkarta** – One who honours the devotees, **242 Satkritah** – One who is worshipped even by the worshipped, **243 Sadhuh** – One who accomplishes the tasks of the devotees, **244 Jahnuh** – One who kills the living beings at the time of destruction, **245 Narayanah** – One who sleeps in water, **246 Narah** – One who takes the devotees to the Supreme Abode. II39 II

Anant Atma Vishisht: Shishtkrucchuchi.

Siddhartha: perfect resolve: siddhid: siddhisadhan: II40 II

Meaning: 247 Anantheeya : – void of number of names and qualities, **248 Apameyaatma** – one who cannot be measured by anyone, **249 Vishishtah** – the most excellent, **250 Shishtkrit** – those who rule, **251 Shuchih** – extremely pure, **252 Siddhartah** – one who has completely proved the desired meaning, **253 Siddhasankalpah** – one with true resolve, **254 Siddhidah** – one who gives fruits to the performers according to their right, **255 Siddhisadhanah** – practitioner of the action in the form of siddhi. II40 II

Vrishahi Vrishbho Vishnuvrishparva Vrishodarh.

Vardhano vardhamanascha vivikta: shrutisagara: II41 II

Meaning: 256 Vrishahi – One who keeps the sacrifices within himself, **257 Vrishabha** – One who showers the desired things for the devotees, **258 Vishnuh** – The embodiment of pure Sattva, **259 Vrishparva** – One who has the stairs of Dharma for those who wish to ascend to the Supreme Abode, **260 Vrishodarah** – One who holds Dharma in his stomach, **261 Vardhanaah** – One who increases the devotees, **262 Vardhamanah** – One who grows in the form of the world, **263 Viviktah** – One who remains separate from the world, **264 Shrutisagarah** – The ocean of water in the form of Vedas. II41 II

Subhujo Durdharo Eloquent Mahendra Vasudo Vasuh.

The great form of naikrupo: shipivishta: publication: II42 II

Meaning: 265 Subhujh – one with very beautiful arms that protect the world, **266 Durdharh** – one who cannot be worn by others, **267 Vagmi** – one who produces words like the Vedas, **268 Mahendrah** – the God of gods, **269 Vasudh** – giver of wealth, **270 Vasuh** – form of wealth, **271 Naikroopah** – having many forms, **272 Brihad Roopah** – having the form of the universe, **273 Shipivishtah** – one who is situated in the sun rays, **274 Prakashanah** – one who illuminates everyone. II42 II

**Ojastejodyutidharah Prakashatma Pratapanah.
Riddhah Spashtaksharo Mantrashchandranshur Bhaskaradyutih. II43 II**

Meaning: 275 Ojastejodyutidhar : – One who possesses the qualities like life and strength, valor etc. and the radiance of knowledge, 276 Prakasaatma – Having the form of light, 277 Pratapanah – One who heats the world with his glories like the Sun, 278 Riddhah – Endowed with religion, knowledge and detachment etc., 279 Spashtaksharah – Having clear letters like Omkar, 280 Mantrah – Knowable through the mantras like Rik, Sama and Yajur, 281 Chandranshuh – One who delights the people with a mind troubled by the heat of the world, like the rays of the Moon, 282 Bhaskaradyutih – Having the form of light like the Sun. II43 II

**Amritanshudbhavo Bhanu: Shashabindu: Sureswarah.
Aushadham Jagatah Setuh Satyadharmaparakramah. II44 II**

Meaning: 283 Amrutanshudbhavah – The form of the ocean that created the moon while churning the ocean, 284 Bhanuh – the one who shines, 285 Shashabinduh – having the mark of a rabbit, like the moon, the one who nourishes all the people, 286 Sureswarah – the God of gods, 287 Aushadham – the form of medicine to cure the worldly diseases, 288 Jagatah Setuh – the form of a bridge to help cross the ocean of the world, 289 Satyadharmaparakramaah – the one with true religion and valour. II44 II

**Bhootabhavyabhavannathah Pavanah Pavano'nalah.
Kamaha Kamakritkantah Kamah Kamapradah Prabhuh. II45 II**

Meaning: 290 Bhootabhavyabhavannathah – Lord of all things, past, present and future, 291 Pavanah – form of wind, 292 Pavanah – one who purifies the world by mere sight, 293 Analah – form of fire, 294 Kamaha – one who destroys the selfish feelings of his devotees, 295 Kaamkrit – one who fulfils the desires of his devotees, 296 Kantah – beautiful form, 297 Kamaah – Brahma (a), Vishnu (a), Mahadev (m) – thus the form of the Tridev, 298 Kamapradah – one who provides the desired objects to his devotees, 299 Prabhuh – the most excellent and all-powerful Lord. II45 II

**Yugadikrid Yugavarto Naikamayo Mahashanah.
Adrushyo'vyaktarupashcha Sahasrajid Anantajit. II46 II**

Meaning: 300 Yugadikrit – One who commences the beginning of the era, 301 Yugavartah – One who rotates the four yugas like a wheel, 302 Naikamayaah – One who holds many illusions, 303 Mahashanah – One who engulfs everyone at the end of a kalpa, 304 Adrishyaah – Beyond the senses, 305 Avyaktaropaaah – One having formless form, 306 Sahasrajit – One who conquers thousands of enemies of the gods in war, 307 Anantajit – One who conquers all elements everywhere in war and sports etc. II46 II

**Ishto'vishishtah Shishteshtah Shikhandi Nahusho Vrishah.
Krodhaha Krodhakritkarta Vishvabahu Mahidharah. II47 II**

Meaning: 308 Ishta : – loved by all because of his form of supreme bliss, **309 Avisishta** : – devoid of all adjectives, the best, **310 Shishteshta** : – the favorite deity of well-mannered people, **311 Shikhandi** – one who has made the peacock feather his head ornament, **312 Nahushha** – one who binds ghosts with illusion, **313 Vrishha** – one who fulfils desires, **314 Krodhaha** – destroyer of anger, **315 Krodhkritkarta** – one who gets angry on the wicked and creates the world according to their deeds, **316 Vishvabahu** : – having arms on all sides, **317 Mahidharah** – one who holds the earth. II47 II

**Achyutah Prathitah Pranah Pranado Vasavanujah.
Apam Nidhir Adhishthanam Apramattah Pratishtitah. II48 II**

Meaning: 318 Achyuta – free from the six emotional disorders, **319 Prathiha** – cause of actions like the creation of the world etc., **320 Pranah** – one who keeps the people alive in the form of Hiranyagarbha, **321 Pranadah** – one who provides for everyone, **322 Vaasavanujah** – born in the Vaman incarnation from Kashyap ji as the younger brother of Indra, **323 Aam Nidhih** – in the form of the ocean that collects water, **324 Adhishthanam** – shelter of all elements in the form of material cause, **325 Apramattah** – one who never makes any mistake in giving results to the authorities as per their deeds, **326 Pratishtaah** – situated in his glory. II48 II

**Skandah Skandadharo Dhuryo Varado Vayuvahanah.
Vasudevo Brihadbhanur Adidevah Purandarah. II49 II**

Meaning: 327 Skanda : – form of Swami Kartikeya, **328 Skandadhar** : – one who holds the path of religion, **329 Dhurya** : – one who holds the dust which is the form of birth of all beings, **330 Varada** : – one who grants desired boons, **331 Vayuvaahan** : – one who moves all the air currents, **332 Vasudeva** : – the divine form who makes all living beings reside in him and resides in all beings as the supreme soul, **333 Brihadbhanu** : – one with great rays and illuminating the entire universe, **334 Aadidev** : – the god who is the original cause of all, **335 Purandar** : – destroyer of the cities of demons. II49 II

**Ashokastaranastar: Shurah Shaurir Janeshwarah.
Anukulah Shatavartah Padmi Padmanibhekshanah. II50 II**

Meaning: 336 Ashokah – Free from all types of sorrow, **337 Taranah** – One who saves from the ocean of the world, **338 Taarah** – One who saves from the fear of birth, old age and death, **339 Shoorah** – brave, **340 Shaurih** – brave son of Shri Vasudev Ji, **341 Janeshwarah** – Lord of all living beings, **342 Anukulah** – Favorable to all as he is in the form of soul, **343 Shatavartaah** – One who takes hundreds of incarnations to protect the religion, **344 Padmi** – One who holds lotus in his hand, **345 Padmanibhekshanah** – One having soft eyes like the lotus. II50 II

**Padmanabho'ravindakshah Padmagarbha: Sharirabhrit.
Maharddhiriddho Vriddhatma Mahaksho Garudadhvajah. ||51 ||**

Meaning: 346 Padmanabhah – one who resides in the middle of the heart lotus, **347 Arvindakshah** – one having eyes like the lotus, **348 Padmagarbha** – one who is worth meditating upon in the heart lotus, **349 Sharirbhrit** – one who nourishes everyone's body in the form of food, **350 Mahardhih** – one with great glory, **351 Riddhah** – the greatest among all, **352 Vriddhatma** – having ancient soul, **353 Mahaakshah** – one having big eyes, **354 Garudadhvajh** – one having a flag with the symbol of Garuda. ||51 ||

**Atulah Sharabho Bhimah Samayajño Havirharih.
Sarvalakshanalakshanyo Lakshmivan Samitinjayah. ||52 ||**

Meaning: 355 Atulah – without comparison, **356 Sharabhah** – one who illuminates the bodies from the soul, **357 Bheemaah** – so fearsome that sinners are afraid, **358 Samayagyaah** – one obtained from the sacrifices of equanimity, **359 Havirharih** – one who removes the sins of those who remember the offerings and himself in the sacrifices, **360 Sarvalakshanalakshanyah** – one marked by all the characteristics, **361 Lakshmivan** – one who always keeps Goddess Lakshmi in his chest, **362 Samitinjayah** – victorious in the battle. ||52 ||

**Viksharo Rohito Margo Hetur Damodar: Sahah.
Mahidharo Mahabhago Vegavan Amitashanah. ||53 ||**

Meaning: 363 Vikshar : – indestructible, **364 Rohit** : – one who takes incarnation in the form of a special fish, **365 Marg** : – the means of attaining supreme bliss, **366 Hetu**: – the instrumental and material cause of the world, **367 Dāmodara** : – one whose stomach is tied by a rope by Yashoda, **368 Saha**: – one who bears the offences of his devotees, **369 Mahidhar** : – one who holds the earth in the form of a mountain, **370 Mahabhagah** – very fortunate, **371 Vegvan** – having rapid speed, **372 Amitashan** : – one who devours the entire universe. ||53 ||

**Udbhavah Kshobhano Devah Shrigarbha: Parameswarah.
Karanam Karanam Karta Vikarta Gahan: Guhah. ||54 ||**

Meaning: 373 Udbhavah – Reason for the origin of the world, **374 Kshobhanah** – One who enters nature and man at the time of creation of the world and disturbs them, **375 Devah** – embodiment of light, **376 Shrigarbha** – One who keeps all the wealth in his womb, **377 Parameswarah** – The best ruler, **378 Karanam** – The biggest means of the creation of the world, **379 Karanam** – The material and instrumental causes of the world, **380 Karta** – Independent in all ways **381 Vikarta** – Creator of strange worlds, **382 Gahanah** – One who cannot be recognized due to his unique form, power and pastimes, **383 Guh** – One who covers his form with Maya. ||54 ||

**Vyavasayo Vyavasthanah Sansthanah Sthanado Dhruvah.
Pararddhih Paramaspashtah Tushtah Pushtah Shubhekshanah. II55 II**

Meaning: **384 Vyavasayah** – embodiment of knowledge only, **385 Vyavasthanah** – one who systematically created the protectors of the world, all the living beings, the four Varnashramas and their religions, **386 Sansthanah** – proper place during the annihilation, **387 Sthanadah** – one who gives place to devotees like Dhruva, **388 Dhruvah** – indestructible, **389 Parddhih** – one with great glory, **390 Paramspishtah** – one who appears before everyone in the form of an incarnation, **391 Tushtah** – the only form of supreme bliss, **392 Pushtah** – full everywhere, **393 Shubhekshana** : – one who does good merely by his sight. II55 II

**Ramo Viramo Virajo Margo Neyo Nayo'nayah.
Veerah Shaktimatan Shreshto Dharmo Dharmaviduttamah. II56 II**

Meaning: **394 Ram:** – The form of eternal bliss for the Yogis to remember, **395 Viram** : – One who gives rest to the living beings in himself at the time of dissolution, **396 Viraj** : – completely devoid of Rajoguna and Tamoguna, **397 Marg** : – The means for the people seeking liberation to become immortal, **398 Neyah** – To be grasped with the best knowledge, **399 Nayah** – One who keeps everyone under rules, **400 Anyayah** – Independent, **401 Veerah** – Powerful, **402 Shaktimatan Shreshtha:** – Extremely powerful among the powerful ones, **403 Dharmah** – The religion in the form of the memory of the Shrutis, **404 Dharmaviduttamah** – The best among all the scholars of religion. II56 II

**Vaikunthah Purushah Pranah Pranadah Pranavah Prithuh.
Hiranyagarbhah Shatrughno Vyapto Vayur Adhokshajah. II57 II**

Meaning: **405 Vaikuntha** – the form of the Supreme Abode, **406 Purushah** – one who sleeps in the body of the universe, **407 Pranah** – one who acts in the form of the life-force, **408 Pranadah** – one who provides life at the beginning of the creation, **409 Pranavah** – the Lord whom even the Vedas salute, **410 Prithuh** – one who expands in the form of the giant, **411 Hiranyagarbhah** – one who appears in the form of Brahma, **412 Shatrughnah** – one who kills the enemies, **413 Vyaptah** – one who pervades all the actions in the form of the cause, **414 Vayuh** – the form of the wind, **415 Adhokshajh** – one who does not diminish from his form. II57 II

**Rituh Sudarshanah Kalah Parameshthi Parigraha.
Ugrah Samvatsaro Daksho Vishramo Vishvadakshinah. II58 II**

Meaning: **416 Ritu** : – One who is targeted by the form of time, **417 Sudarshan** : – One who easily gives darshan to his devotees, **418 Kaal** : – One who counts everyone, **419 Parameshthi** – One who has the nature of remaining situated in his excellent glory, **420 Parigraha** : – One who is received from all sides by refugees, **421 Ugraha** : – The cause of fear even from the Sun, **422 Samvatsarah** – The abode of all beings, **423 Daksha** : – One who does all tasks very efficiently, **424 Vishramah** – One who desires rest, one who gives salvation to the seekers, **425**

Vishvadakshin : – One who receives the entire world as dakshina in the yajna of sacrifice. ||58 ||

**Vistarah Sthavarasthanuh Pramanam Bijamavyayam.
Artho'nartho Mahakosho Mahabhogo Mahadhanah. ||59 ||**

Meaning: **426 Vistaraah** – Reason for the expansion of all the worlds, **427 Sthavarasthaanuh** – One who is himself stable and keeps the stable things like earth etc. situated in himself, **428 Pramanam** – Being the form of knowledge, he is himself the proof, **429 Beejmavyayam** – Eternal cause of the world, **430 Arthaah** – Being the form of happiness, prayed by all, **431 Anarthah** – Needless due to being completely satisfied, **432 Mahakoshah** – Possessing big treasures, **433 Mahabhogah** – Possessing great enjoyment in the form of happiness, **434 Mahadhanah** – The form of true and immense wealth. ||59 ||

**Anirvinnah Sthavistho'bhur Dharmayupo Mahamakhah.
Nakshatranemir Nakshatri Kshamah Kshamah Samihanah. ||60 ||**

Meaning: **435 Anirvinnah** – free from the defect like boredom, **436 Sthaviṣṭh** – situated in the form of Virata, **437 Abhuh** – unborn, **438 Dharmayupah** – pillar of Dharma, **439 Mahamakhah** – one who makes the offered yajnas fruitful in the form of Nirvana, **440 Nakshatranemih** – the centre of all the stars, **441 Nakshatri** – form of the Moon, **442 Kshamah** – capable of all tasks, **443 Kshamah** – situated in the divine state after all the defects are diminished, **444 Samihanah** – one who makes good efforts for the creation etc. ||60 ||

**Yajña Ijyo Mahejyashcha Kratuḥ Satram Satam Gatiḥ.
Sarvadarshī Vimuktatma Sarvagyo Gyanamuttamam. ||61 ||**

Meaning: **445 Yajnah** – Lord Vishnu, **446 Ijyaah** – Worshipable, **447 Mahejyaah** – Most worshipable, **448 Kratuḥ** – Form of Yajna combined with Yajna, **449 Satram** – Protector of virtuous people, **450 Satam Gatiḥ** – The ultimate attainable place of virtuous people, **451 Sarvadarshi** – Seener of all beings and their actions, **452 Vimuktaatma** – The soul free from worldly bondage, **453 Sarvagyaah** – Knower of all, **454 Gyanamuttamam** – The form of the best knowledge. ||61 ||

**Suvratah Sumukhah Sukshmah Sughoshah Sukhadah Suhrit.
Manoharo Jitkrodho Veerabahur Vidaranah. ||62 ||**

Meaning: **455 Suvratah** – One who observes the best vows like observing vows, **456 Sumukhah** – One with a beautiful and cheerful face, **457 Sukshmaah** – Smaller than the atom, **458 Sughoshah** – One who speaks beautiful and deep words, **459 Sukhadah** – One who gives all kinds of happiness to his devotees, **460 Suhrit** – The best friend who shows unconditional mercy to all living beings, **461 Manoharah** – One who wins everyone's mind with his beauty, grace and sweet speech, **462 Jitkrodhah** – One who has conquered anger i.e. one who does not get

angry even on those who behave very unfairly with him, **463 Veerbahuh** – One who has extremely powerful arms, **464 Vidaranah** – Destroyer of the unrighteous. ||62 ||

**Swapanah Svavasho Vyapi Naikatma Naikakarmakrit.
Vatsaro Vatsalo Vatsi Ratnagarbho Dhaneshwarah. ||63 ||**

Meaning: **465 Swapanah** – One who makes all living beings sleep in the sleep of ignorance during the time of deluge, **466 Swavasah** – Independent, **467 Vyapari** – Omnipresent like the sky, **468 Naikaatma** – One who assumes many forms in every era for the upliftment of the world, **469 Naikakarmakrit** – One who performs many acts in the form of creation, sustenance and destruction of the world and in the form of beautiful leela in different incarnations, **470 Vatsaraah** – Place of residence for all, **471 Vatsalah** – Extremely affectionate of devotees, **472 Vatsi** – One who rears calves in Vrindavan, **473 Ratnagarbhah** – Like the ocean that carries gems in its womb, **474 Dhaneshwarah** – Possessor of all types of wealth. ||63 ||

**Dharmagub Dharmakriddharmi Sadasat Ksharamaksharam.
Avigyata Sahasramshur Vidhata Krtalakshanah. ||64 ||**

Meaning: **475 Dharmagup** – one who protects Dharma, **476 Dharmakrit** – one who himself practices Dharma to establish it, **477 Dharmi** – the basis of all Dharmas, **478 Sat** – true form, **479 Asat** – gross form of the world, **480 Ksharaam** – all beings, **481 Aksharam** – imperishable, **482 Avigyaata** – the soul that knows the field is called the knower, different from him is Lord Vishnu, **483 Sahasranshuh** – Sun form with thousands of rays, **484 Vidhaata** – one who holds everyone well, **485 Krtalakshanah** – one who wears the symbols like Shrivatsa etc. ||64 ||

**Gabhasthinemiḥ Sattvasthaḥ Sinhah Bhootamaheshwarah.
Adidevo Mahadevo Devesho Devabhriguruh. ||65 ||**

Meaning: **486 Gabhastinemi** : – Situated in the form of the Sun in the middle of the rays, **487 Satvasthah** – One who resides in the hearts of all beings in the form of the Antaryami, **488 Simhah** – One who took the form of Narasimha for the devotee Prahlad, **489 Bhootamaheshwarah** – The great God of all beings, **490 Aadidevah** – The original cause and divine form of all, **491 Mahadevah** – Endowed with the glories of knowledge, yoga and wealth, **492 Deveshah** – The Lord of all gods, **493 Devabhriguruh** – The supreme guru of the gods who especially nourishes them. ||65 ||

**Uttaro Gopatigopta Gyangamyah Puratanah.
Sharirbhootabhritbhokta Kapindro Bhuridakshinah. ||66 ||**

Meaning: **494 Uttara** : – The best and the one who rescues from the ocean of the world, **495 Gopati** : – The protector of cows in the form of Gopal, **496 Gopta** : – The one who nurtures and protects all living beings, **497 Gyanagamyah**: – The one who can be known through knowledge, **498 Puratan** : – The one who always remains the same, the original ancient man of all, **499 Sharirbhutabhrit** – The one who nurtures

the five elements that produce the body in the form of life, **500 Bhokta** : – The one who enjoys infinite bliss, **501 Kapindra** : – Shri Ram, the lord of monkeys, **502 Bhuridakshin**: – The one who gives a lot of Dakshina while performing Yagna in the incarnations of Shri Ram etc. ||66 ||

**Somapo'mritapah Somah Purujit Purusattamah.
Vinayo Jayah Satyasandho Dasharhah Satvatam Patih. ||67 ||**

Meaning: 503 Sompah – One who drinks Soma juice in the form of a god and as a host in sacrifices, **504 Amritapah** – One who drinks the nectar extracted from the churning of the ocean by making the gods drink it himself, **505 Somah** – The moon-like form of one who nourishes medicines, **506 Purujit** – One who gains victory over many, **507 Purusattamah** – The form of the universe and the most excellent, **508 Vinayah** – One who punishes the wicked, **509 Jayah** – One who wins over everyone, **510 Satyasandhah** – One who takes true promises, **511 Dasharhah** – One who appears in the Dasharha clan, **512 Satvatam Patih** – The master of the Yadavas and his devotees i.e. the one who takes care of their welfare. ||67 ||

**Jivo Vinayitasakshi Mukundo'mitavikramah.
Ambhonidhir Anantatma Mahodadhishayo'ntakah. ||68 ||**

Meaning: 513 Jiva : – One who sustains the life forces in the form of Kshetrajna, **514 Vinayitasakshi** – One who immediately experiences the humility of his devotees who seek refuge, **515 Mukunda** : – The liberator, **516 Amitavikramah** – One who kept his feet very wide while measuring the earth in the Vamana avatar, **517 Ambhonidhih** – In the form of the ocean, the repository of water, **518 Anantaatma** – Infinite form, **519 Mahodadhishayah** – One who sleeps in the great ocean during the time of deluge, **520 Antakah** – The form of death who destroys all living beings. ||68 ||

**Ajo Maharhah Swabhavyo Jitamitrah Pramodanah.
Anando Nandano Nandah Satyadharma Trivikramah. ||69 ||**

Meaning: 521 Ajah – The letter A denotes Lord Vishnu, Brahma born from him, **522 Maharhah** – Worshipable, **523 Swabhavyah** – Being eternally proven, not born by nature, **524 Jitamitrah** – Conqueror of enemies like Ravana, Shishupal etc., **525 Pramodanah** – One who makes one delighted just by his remembrance, **526 Anandah** – Embodiment of bliss, **527 Nandanah** – One who pleases everyone, **528 Nandah** – Endowed with all opulences, **529 Satyadharma** – Endowed with all the virtues like religion, knowledge etc., **530 Trivikramah** – One who measures the three worlds in three steps. ||69 ||

**Maharshi Kapilacharya Krtajno Medinipatih.
Tripadastridashadhyaksho Mahashringah Krtantakrit. ||70 ||**

Meaning: 531 Maharshi: Kapilacharya : – Lord Kapilacharya, the founder of Sankhya Shastra, **532 Kritagya** : – one who knows what has been done i.e. one

who considers the service of his devotees as great and considers himself indebted to them, **533 Medinipati** : – Lord of the Earth, **534 Tripada** : – three-legged cosmic form of Triloki, **535 Tridashaadhyaksha** : – Lord of the gods, **536 Mahashringa** : – one who had long horns in the Matsya avatar, **537 Kritantakrit** – one who ends all the deeds of those who remember him. ||70 ||

**Mahavaraho Govindah Sushenah Kanakangadi.
Guhyo Gabhiro Gahano Guptashchakragadadharah. ||71 ||**

Meaning: **538 Mahavarah** – One who assumed the form of Mahavarah to kill Hiranyaksha, **539 Govindah** – One who regained the destroyed earth, **540 Sushenah** – Equipped with a beautiful army in the form of a group of associates, **541 Kanakangadi** – One who wears golden armlets, **542 Guhyaah** – One who remains hidden in the sky of the heart, **543 Gabhirah** – One of extremely serious nature, **544 Gahanah** – One whose form is extremely difficult to enter, **545 Guptah** – One who cannot be known by words or mind, **546 Chakragadadharah** – One who holds divine weapons like the discus and the mace to protect the devotees. ||71 ||

**Vedhah Swango'jitah Krishno Dridhah Sankarshano'chyutah.
Varuno Varuno Vrikshah Pushkaraksho Mahamanah. ||72 ||**

Meaning: **547 Vedhah** – the one who rules everything, **548 Svaangh** – himself cooperative in doing work, **549 Ajith** – cannot be conquered by anyone, **550 Krishnah** – Shyam Sundar Shri Krishna, **551 Dridhah** – never by his own form and power **552 Sankarshanaochyuh** – one who destroys everyone at once during the time of deluge and who can never fall due to any reason, such indestructible ones, **553 Varunah** – the lord of water, Varuna deity, **554 Varunah** – the form of Vasishtha, son of Varuna, **555 Vriksha:** – In the form of the Ashwattha tree, **556 Pushkaraksha** : – Appearance by meditating upon the lotus in the heart, **557 Mahamana** : – Having the power to perform all the acts like creation, sustenance and destruction etc. by mere thought. ||72 ||

**Bhagavan Bhagahanandi Vanamali Halayudhah.
Adityo Jyotiradityah Sahishnurgatisattamah. ||73 ||**

Meaning: **558 God** – Knower of creation and destruction, coming and going, knowledge and ignorance, and endowed with six parts like all the wealth, **559 Bhagha** – One who takes away the wealth of his devotees to increase their love for him and destroys everyone's wealth at the time of dissolution, **560 Anandi** – The form of supreme happiness, **561 Vanmali** – One who wears the Vaijayanti forest garland, **562 Halayudhah** – The form of Balabhadra holding the plough-like weapon, **563 Adityah** – Lord Vaman, son of Aditi, **564 Jyotiradityaah** – The form of light seated in the solar system, **565 Sahishnuh** – Capable of enduring all conflicts, **566 Gatisattamah** – The ultimate destination of the virtuous and the best. ||73 ||

**Sudhanva Khandaparashur Daruno Dravinapradah.
Divispruk Sarvadrig Vyaso Vachaspati Rayonijah. II74 II**

Meaning: 567 Sudhanva – Very beautiful one holding the Sharnga bow, **568 Khandaparashu** – The destroyer of enemies, the form of Parashurama holding an axe, **569 Daruna** – Very scary for those who oppose the right path, **570 Dravinaprada** – One who gives wealth to the devotees seeking welfare, **571 Divispruk** – Spread up to the heaven, **572 Sarvadrig Vyas** – The form of Vedavyas who sees all and divides the Vedas, **573 Vachaspatirayonijah** – Possessor of knowledge and one who appears by himself without a vagina. II74 II

**Trisama Samagah Sama Nirvanam Bhesajam Bhishak.
Sannyasakrit Shamah Shanto Nishtha Shantih Parayanam. II75 II**

Meaning: 574 Trisama – One who is praised by the three Sama Shrutis like Devavrata, **575 Samagah** – One who sings the Samaveda, **576 Sama** – The form of the Samaveda, **577 Nirvanam** – The repository of supreme peace, the form of supreme bliss, **578 Bhesajam** – Medicine for worldly diseases, **579 Bhishak** – The supreme doctor who makes one drink the nectar of updesha in the form of the Gita to destroy the worldly diseases, **580 Sannyasakrit** – One who builds the Sannyas Ashram and Sannyasa Yoga for salvation, **581 Shama** – One who preaches calmness, **582 Shantah** – The embodiment of ultimate peace, **583 Nishtha** – The basis and foundation of everyone's condition, **584 Shantih** – The form of ultimate peace, **585 Parayanam** – The ultimate attainable place for the people seeking liberation. II75 II

**Shubhangah Shantidah Srashta Kumudah Kuvaleshayah.
Gohito Gopatir Gupta Vrishabhaksho Vrishapriyah. II76 II**

Meaning: 586 Shubhāngah – Very charming and beautiful body parts, **587 Shantidah** – Giver of ultimate peace, **588 Srashta** – One who created everyone at the beginning of creation, **589 Kumudah** – One who happily plays on earth, **590 Kuvaleshayah** – One who sleeps on the bed of Sheshnag in water, **591 Gohitah** – One who does good to the earth by taking incarnation as Gopal and reducing the burden of cows, **592 Gopatih** – Lord of the earth and the cows, **593 Gupta** – One who covers his form with his Maya while appearing before everyone after taking incarnation, **594 Vrishabhakshah** – Endowed with a kind glance which showers all wishes, **595 Vrishapriyah** – Lover of religion. II76 II

**Anivarti Nivrittatma Samkshepta Kshemakrit Shivah.
Shrivatsvakshah Shrivasah Shripatih Shrimatam Varah. II77 II**

Meaning: 596 Anivarti – One who never retreats in the battle-field or in the upholding of Dharma, **597 Nivritta** – One having a pure mind by nature, devoid of sensual desires, **598 Samkandta** – One who condenses the vast world in a moment i.e. makes it subtle, **599 Kshemakrit** – One who protects those who seek refuge, **600 Shivah** – One who purifies by merely remembering it, is an embodiment

of welfare, **601 Shrivatsavakshah** – One who wears the symbol named Shrivatsa on his chest, **602 Shrivasah** – The abode of Shri Lakshmi Ji, **603 Shripatih** – The owner of Shri Lakshmi Ji, the form of the supreme power, **604 Shrimatam Varah** – One who is best than all the protectors of the world including Brahma, endowed with all types of wealth and prosperity. ||77 ||

**Shridah Shrishah Shrinivasah Shrinidhih Shrivibhavanah.
Shridharah Shrikarah Shreyah Shrimallokatrayashrayah. ||78 ||**

Meaning: 605 Shridah – One who bestows Sri to his devotees, **606 Shrishah** – Lord of Lakshmi, **607 Shrinivasah** – One who always resides in the heart of Lakshmi, **608 Shrinidhih** – the basis of all the Sris, **609 Shrivibhavanah** – One who provides various types of opulences to all human beings according to their karma, **610 Shridharah** – One who wears Mother of the Universe Sri on his chest, **611 Shrikarah** – One who expands Sri for the devotees who remember, praise and worship Her, **612 Shreyah** – embodiment of welfare, **613 Shriman** – filled with all types of Sris, **614 Loktrayashrayaah** – the basis of all the three worlds. ||78 ||

**Svakshah Swangah Shatanando Nandir Jyotirganeshwarah.
Vijitatma Vidheyatma Satkirtish Chhinnasamshayah. ||79 ||**

Meaning: 615 Swakshah – one with extremely beautiful eyes filled with charming kind glances, **616 Svarangah** – one with extremely soft, extremely beautiful and charming body parts, **617 Shatanandah** – the form of bliss divided into hundreds of parts due to the difference in pastimes, **618 Nandih** – the form of supreme bliss, **619 Jyotirganeshwarah** – God of the constellations, **620 Vijitatma** – one with a conquered mind, **621 Avidayatama** – whose real form cannot be described in any way, **622 Satkirtih** – one with true fame, **623 Chhinasanshayah** – one who can see the entire universe directly, like a plum held in the palm, and hence is free from all kinds of doubts. ||79 ||

**Udirnah Sarvatash Chakshur Anishah Shashvatashthirah.
Bhushayo Bhushano Bhutir Vishokah Shokanashanah. ||80 ||**

Meaning: 624 Udirnah – Best of all living beings, **625 Sarvatachakshuh** – Having the power to see all things in all directions all the time, **626 Anishah** – One who has no other ruler, independent, **627 Shashwatsthirh** – Always remaining steadily and without any change, **628 Bhooshayah** – One who slept on the ground of the seashore while begging for a way to go to Lanka, **629 Bhushanah** – One who voluntarily takes various incarnations and enhances the beauty of the ground with his footprints, **630 Bhoothih** – The embodiment of power and the basis of all the glories, **631 Vishokah** – devoid of grief in all ways, **632 Shoknashanah** – One who completely destroys the grief of his devotees merely by his memory. ||80 ||

**Archishman Architah Kumbho Vishuddhatma Vishodhanah.
Aniruddho'pratirathah Pradyumno'mitavikramah. ||81 ||**

Meaning: 633 Archishmaan – One who is endowed with endless rays of extreme light that make all the lights like the Moon, the Sun etc. shine, **634 Architah** – The one who is worshipped by Brahma and others in all the worlds, **635 Kumbhah** – The abode of everyone like a pot, **636 Vishuddhaatma** – The extremely pure and clean soul form, **637 Vishodhanah** – One who destroys all the sins merely by remembering Him, **638 Aniruddhah** – One who cannot be bound, **639 Apratirathah** – devoid of any opposition, **640 Pradyumnah** – The best of all, endowed with infinite wealth, **641 Amitavikramah** – The one who is infinitely powerful. ||81 ||

**Kalanemi Niha Veeraha Shaurih Shurajaneswarah.
Trilokatma Trilokeshah Keshavah Keshih Harir. ||82 ||**

Meaning: 642 Kalaneminiha – killer of the demon Kalanemi, **643 Veerah** – the ultimate warrior, **644 Shaurih** – the form of Lord Krishna born in the Shurkul, **645 Shurjaneshwarah** – loved by brave warriors like Indra due to his extreme valour, **646 Trilokaatma** – soul of all the three worlds in the form of omnipresent, **647 Trilokeshah** – Lord of the three worlds, **648 Keshavah** – one with hair like sun rays, **649 Keshiha** – killer of the demon named Keshi, **650 Harih** – one who takes away all the sins and the entire world by merely remembering him. ||82 ||

**Kamadevaha Kamapalah Kami Kantaha Kritagamah.
Anirdeshyavapur Vishnur Veero'nanto Dhananjayah. ||83 ||**

Meaning: 651 Kamadeva: – The supreme god who is the presiding deity of all the desires desired by men who desire the four aims of life – Dharma, Artha, Kama and Moksha, **652 Kaampal** : – The one who fulfills the desires of his devotees, **653 Kami** : – One who is naturally full of desire and loves his beloved ones, **654 Kant** : – The beloved of the gopis, who has taken on a very charming and beautiful dark body, **655 Kritagam** : – The creator of all the Vedas and scriptures, **656 Anirdeshyavapuh** – One whose divine form cannot be described in any way, **657 Vishnu** : – Lord Vishnu lying on Shesh, **658 Veer** : – Endowed with many divine powers like moving without legs, **659 Anant** : – Whose form, power, opulence, strength and qualities cannot be surpassed by anyone, **660 Dhananjay** : – The one who won a lot of wealth during the Digvijay in the form of Arjun ||83 ||

**Brahmanyo Brahmakrid Brahma Brahma Brahmavivardhanah.
Brahmaavid Brahmano Brahmi Brahmajnano Brahmanapriyah. ||84 ||**

Meaning: 661 Brahmanyah - One who protects penance, Vedas, Brahmins and knowledge, **662 Brahmakrit** - One who creates the aforesaid penance etc., **663 Brahma** - One who creates the world in the form of Brahma, **664 Brahma** - The embodiment of Sachchidananda, **665 Brahmavivardhanah** - One who increases the aforesaid penance etc., **666 Brahmavit** - One who completely knows the Vedas and their meanings, **667 Brahminah** - One who sees all things in the form of Brahma, **668 Brahmi** - The foundation of all things like penance etc., which are said

by the word Brahma, **669 Brahmagyaah** - One who completely knows the Vedas, which are said by the word Brahma, which are said by his own soul, **670 Brahmanpriyah** - The most beloved of the Brahmins and one who considers Brahmins to be extremely dear to them. ||84 ||

**Mahakramo Mahakarma Mahateja Mahoragah.
Mahakratuh Mahayajva Mahayajno Mahahavih. ||85 ||**

Meaning: **671 Mahakramah** – one who moves with great speed, **672 Mahakarma** – one who performs various great deeds in different incarnations, **673 Mahatejah** – one whose radiance makes all the brightest beings shine, **674 Mahoragarh** – a huge serpent i.e. the form of Vasuki, **675 Mahakratuh** – the form of a great yajna, **676 Mahayajva** – a great host i.e. one who performs big yagyas for the welfare of the people, **677 Mahayajnah** – the means of attaining God like chanting yajnas etc., whose vibhutis are – such a great form of yajna, **678 Mahahavih** – whose form is the worldly offering that can be offered in the fire of Brahma. ||85 ||

**Stavyah Stavapriyah Stotram Stutih Stota Ranapriyah.
Purnah Purayita Punyah Punyakirtiranamayah. ||86 ||**

Meaning: **679 Stavya** – worthy of being praised by all, **680 Stavapriyah** – one who gets pleased by praise, **681 Stotram** – the hymns through which the qualities and influence of the Lord are sung, **682 Stuti** – the act of praising, **683 Stota** – one who praises, **684 Ranapriyah** – one who loves war, **685 Poorna** – full of all knowledge, power, wealth and virtues, **686 Poorayita** – one who fills his devotees in every way, **687 Punya** – one who destroys sins by mere remembrance, **688 Punyakirti** – one having the most sacred fame, **689 Anamaya** – free from all types of diseases, internal and external. ||86 ||

**Manojavah Tirthakaro Vasureta Vasupradah.
Vasuprado Vasudevo Vasur Vasumana Havih. ||87 ||**

Meaning: **690 Manojavah** – one having the speed of the mind, **691 Tirthankarah** – the creator and preacher of all the knowledge, **692 Vasuretaah** – the man whose semen is like gold, **693 Vasupradah** – one who bestows abundant wealth, **694 Vasupradah** – one who gives great wealth in the form of salvation to his devotees, **695 Vasudevah** – Shri Krishna, son of Vasudeva, **696 Vasuh** – one who resides in everyone's heart, **697 Vasumanah** – one having the mind which is filled with the power to reside in everyone with equal feeling, **698 Havih** – the form of offering that is worth offering in a yagya. ||87 ||

**Sadgatih Satkritih Satta Sadbhutih Satparayanah.
Shuraseno Yadushreshthah Sannivasah Suyamunah. ||88 ||**

Meaning: **699 Sadgatih** – the form of salvation attainable by virtuous people, **700 Satkritih** – one who does good deeds like protecting the world, **701 Satta** – the form of power that is always present, **702 Sadbhootih** – appearing in many ways and in

many forms, **703 Satparayanah** – the most attainable place for virtuous people, **704 Shursenah** – one having an army consisting of great valiant warriors like Hanuman, **705 Yadushreshthah** – the best among the Yaduvanshis, **706 Sannivasah** – shelter of virtuous people, **707 Suyamunah** – one whose entourage includes very beautiful Gopal Bal etc., resident of the banks of Yamuna, such is Shri Krishna. ||88 ||

**Bhutavaso Vasudevah Sarvasunilayo'nalah.
Darpaha Darpado Dripto Durdharo'tha Aparajitah. ||89 ||**

Meaning: 708 Bhutaavaas : – The main abode of all living beings, **709 Vasudeva** : – The Supreme God who covers the universe with his Maya, **710 Sarvasunilaya** : – The basis of all living beings, **711 Anal**: – Endowed with immense power and wealth, **712 Darpaha** – Destroyer of the pride of those who follow the path against Dharma, **713 Darpadah** – One who gives pure pride to his devotees, **714 Driptah** – Immersed in eternal bliss, **715 Durdharah** – One who can be held in the heart with great difficulty, **716 Aparajitah** – Unconquered by others i.e. under the control of his devotee. ||89 ||

**Vishwamurtir Mahamurtir Deeptamurtir Amurtiman.
Anekamurtir Avyaktah Shatamurtir Shatananah. ||90 ||**

Meaning: 717 Vishvamoorti : – One whose entire universe is his image – such a huge form, **718 Mahamoorti** : – one with a big form, **719 Deeptamurti** : – one who has a dazzling form assumed at will, **720 Aamooritimaan** – one who has no image – such formless one, **721 Anekamoort** : – one who voluntarily assumes many images to help people in various incarnations, **722 Avyakta** : – one whose form cannot be expressed in any way despite having many images – such an unmanifested form, **723 Shatamurti** : – one having hundreds of images, **724 Shatanan** : – one with hundreds of faces. ||90 ||

**Eko naikah savah kah kim yattatpadam anuttamam.
Lokabandhur lokanatho madhavo bhaktavatsalah. ||91 ||**

Meaning: 725 Ekah – unique, devoid of all kinds of distinctions, **726 naikah** – many with different distinctions, **727 savah** – from which the juice of the medicine called Som is extracted, such a form of sacrifice, **728 kah** – form of happiness, **729 kim** – the form of Brahman worth considering, **730 yat** – self-evident, **731 tat** – one who expands, **732 padmanuttamam** – the best supreme position which can be attained by the people seeking liberation, **733 lokabandhuh** – the ultimate friend who does good to all beings, **734 lokanathah** – the lord of the world, who should be sought after by all, **735 madhavh** – born in the Madhukul, **736 bhaktavatsalah** – lover of devotees. ||91 ||

**Suvarnavarno hemango varangash chandanangadi.
Viraha vishamah shunyah ghrishir achalash chalaha. ||92 ||**

Meaning: 737 Suvarnavarnah – having a yellow complexion like gold, **738 Hemaangah** – having well-shaped and shining body parts like gold, **739 Varaangah** – having the best of body parts, **740 Chandanangadi** – adorned with sandalwood paste and armlets, **741 Veeraha** – one who makes those who fear strong enemies like love and hatred disappear from their hearts and hearts and seek their refuge, **742 Vishmaha** – one like no other, incomparable, **743 Shunyaah** – devoid of all adjectives, **744 Ghritaashih** – one who makes emotional resolutions tinged with kindness for the people dependent on him, **745 Achalah** – one who is not disturbed in any way, unshakable, **746 Chalah** – one who moves everywhere in the form of air. ||92 ||

**Amani manado manyo lokaswami trilokadhrik.
Sumedha medhajo dhanyah satyamedha dharadharah. ||93 ||**

Meaning: 747 Aamani – One who does not seek respect for himself, devoid of pride, **748 Maandaah** – One who gives respect to others, **749 Manyah** – Respectable and worthy of being worshipped by all, **750 Lokswami** – Lord of fourteen worlds, **751 Trilokdhrik** – One who holds the three worlds, **752 Sumedhaah** – One with a very good and beautiful intellect, **753 Medhajah** – One who appears in yajnas, **754 Dhanyaah** – Always worthy of thanks due to being always successful, **755 Satyamedhaah** – One with true and superior intellect, **756 Dharadharah** – One who holds the earth in the form of the infinite God. ||93 ||

**Tejovrisho dyutidharah sarvashastrabhritam varah.
Pragraho nigrabo vyagro naikashringo gadaagrajah. ||94 ||**

Meaning: 757 Tejovrishah – One who showers radiance in the form of Aditya and showers his nectar-like radiance on his devotees, **758 Dyutidharah** – One who possesses supreme radiance, **759 Sarvashastrabhritaam Varah** – The best among all weapon holders, **760 Pragrahah** – One who accepts the leaves and flowers offered by the devotees, **761 Nigrahah** – One who controls everyone, **762 Vyagrah** – Engaged in giving the desired results to his devotees, **763 Naikasringah** – The form of ShabdaBrahma, bearing four horns of name, fame, prefix and particle, **764 Gadagrajah** – One born before Gad. ||94 ||

**Chaturmurtish chaturbahush chaturvyuhash chaturgatih.
Chaturatma chaturbhavash chaturvedavid ekapat. ||95 ||**

Meaning: 765 Chaturmurti : – Having four forms in the form of Rama, Lakshmana, Bharata and Shatrughna, **766 Chaturbahu**: – Having four arms, **767 Chaturvyuha** : – Having the four formations of Vasudeva, Sankarshan, Pradyumna and Aniruddha, **768 Chaturgati** : – Four ultimate forms of salvation in the form of Salokya, Samipyra, Sarupya and Sayujya, **769 Chaturatma** – Having four inner organs in the form of mind, intellect, ego and consciousness, **770 Chatrubhaav**: – The origin place of these four purusharthas – Dharma, Artha, Kama and Moksha, **771 Chaturvedavit** – One who knows the meaning of all the four Vedas

well, **772 Ekapat** – Having one foot i.e. one who covers the entire universe with one foot (part) ||95 ||

**Samavarto' nivrittatma durjayo duratikramah.
Durlabho durgamo durgo duravaso durariha. ||96 ||**

Meaning: 773 Samavartah – One who rotates the wheel of the world well, **774 Anivrittatma** – One whose soul is not removed from anywhere because it is present everywhere, **775 Durjayah** – One who cannot be defeated by anyone, **776 Durtikramah** – Whose orders no one can violate, **777 Durlabhah** – One who cannot be attained without devotion, **778 Durgamah** – One who is difficult to know, **779 Durgah** – One who can be obtained with difficulty, **780 Duravaasah** – One who is resided in the heart by Yogis with great difficulty, **781 Durariha** – One who kills the demons who follow the evil path. ||96 ||

**Shubhangah lokasrangah sutantus tantuwardhanah.
Indrakarma mahakarma krtakarma krtagamah. ||97 ||**

Meaning: 782 Shubhangah – one with an auspicious name, **783 Lokasaarangah** – one who absorbs the essence of the worlds, **784 Sutantu** : – one having the beautiful and wide thread of the world, **785 Tantuardhana** : – one who increases the aforesaid thread of the world, **786 Indrakarma** – one having deeds like those of Indra, **787 Mahakarma** – one who performs great deeds, **788 Kritakarma** – one who has completed all his duties and has no duty left to perform – such Kritkritya, **789 Kritaagamah** – one who takes incarnation to complete various tasks as per his incarnation. ||97 ||

**Udbhavah sundarah sundo ratnanabhah sulochanah.
Arko vajasnah shrngi jayanta sarvavijjayi. ||98 ||**

Meaning: 790 Uddhavhaah – One who takes a good birth at will, **791 Sundarah** – Most beautiful because he is the most fortunate, **792 Sundarah** – Extremely compassionate, **793 Ratnabhah** – One having a beautiful navel like a gem, **794 Sulochanah** – One having beautiful eyes, **795 Arkah** – Worshipable even by Brahma and other revered persons, **796 Vajasnah** – One who provides food to beggars, **797 Shringi** – One who takes the form of a special fish with horns during the time of deluge, **798 Jayantah** – One who completely conquers the enemies, **799 Sarvavijjayi** – Omniscient i.e. one who knows everything and conquers everyone. ||98 ||

**Suvarnabindur akshobhyah sarvavagishvaresvarah.
Mahahrado mahagarto mahabhuto mahanidhih. ||99 ||**

Meaning: 800 Suvarnabinduh – The name of Brahma in the form of Omkar, composed of beautiful letters and dots, **801 Akshobhyaah** – One who cannot be disturbed by anyone, **802 Sarvavagishvaresvarah** – The Lord of all the speech-masters, i.e., Brahma and others, **803 Mahahrdah** – The great lake of supreme bliss

in which the meditators dive and get immersed in bliss, **804 Mahagartah** – The great pit in the form of Maya, **805 Mahabhutah** – The great element form which is never destroyed in the three periods of time, **806 Mahanidhih** – The great abode of all. ||99 ||

**Kumudah kundarah kundah parjanya pavano'nilah.
Amritasho'mritavapuh sarvajnah sarvatomukhah. ||100 ||**

Meaning: **807 Kumudah** - Ku, that is, one who makes the earth happy by relieving its burden, **808 Kundarah** - One who tore the earth to kill Hiranyaksha, **809 Kundah** - One who gave the earth to Kashyap ji, **810 Parjanya** - One who rains all the desired things like a cloud, **811 Pavanah** - One who purifies by mere remembrance, **812 Anilah** - One who is always enlightened, **813 Amritashah** - One whose hope never fails - such infallible resolve, **814 Amritvapuh** - One whose body never gets destroyed - such eternal form, **815 Sarvajnaha** - One who always knows everything, **816 Sarvatomukhah** - One having faces on all sides, that is, one who eats up whatever leaves, flowers etc. are offered to him by his devotees with devotion. ||100 ||

**Sulabhah suvratih siddhah shatrujicchatrutapanah.
Nyagrodhodumbaro'ashvatthashchanuranishoodanah. ||101 ||**

Meaning: **817 Sulabh** – Easily obtained by one who meditates continuously and a devoted devotee without any effort, **818 Suvratih** – One who eats delicious food i.e. one who considers even ordinary food like leaves, flowers etc. lovingly offered by his devotees as the best, **819 Siddhah** – naturally endowed with all the Siddhis, **820 Shatrujit** – One who conquers the enemies of gods and good men considering them as his own enemies, **821 Shatrutaapanah** – One who burns the enemies, **822 Nyagrodhah** – in the form of Banyan tree, **823 Udumbaraah** – in the form of causal form, living above the sky, **824 Ashwathah** – in the form of Peepal tree, **825 Chanurandhranishoodanah** – One who killed the brave wrestler of Andhra caste named Chanur. ||101 ||

**Sahasrarchih saptajihvah saptaidhah saptavaahanah.
Amurtiranagho'achintyo bhayakridbhayanashanah. ||102 ||**

Meaning: **826 Sahasrarchih** – having endless rays, **827 Saptajihvah** – the fire form having seven tongues – Kali, Karali, Manojva, Sulohita, Dhumrvarna, Sphulingini and Vishvaruchi, **828 Saptaidhaah** – the fire form having seven lamps, **829 Saptavaahanah** – the Sun form with seven horses, **830 Aamoorattih** – formless, **831 Anaghah** – sinless in all respects, **832 Achintyah** – not capable of being thought of in any way, **833 Bhayakrit** – one who frightens the wicked, **834 Bhaynashanah** – one who destroys the fear of those who remember him and of the good men. ||102 ||

**Anurbrihatkrishah sthoolo gunabhrinnirguno mahaan.
Adhritah svadhritah svasyah pragvamsho vamshavarddhanah. ||103 ||**

Meaning: 835 Anuḥ – extremely subtle, **836 Vṛhat** – the largest, **837 Kṛṣaḥ** – extremely thin and light, **838 Sthūḷḥ** – extremely thick and heavy, **839 Gunabhr̥t** – possessor of all the qualities, **840 Nirgunah** – devoid of the three qualities – Sattva, Raja and Tama, **841 Mahaan** – endowed with utmost importance due to the excess of qualities, influence, prosperity and knowledge etc., **842 Adhriḥ** – one who cannot be held by anyone – such a person without any foundation, **843 Swadhriḥ** – sustained by himself i.e. situated in his own glory, **844 Swasyaḥ** – one with a beautiful face, **845 Pragvanshah** – the one from whom all the lineages have started – the ancestor of all such ancestors, **846 Vanshvardhanah** – one who increases the dynasty of the world and the Yadav dynasty. ||103 ||

Bharabhr̥t kathito yogi yogishah sarvakamadah.
Ashramah shramanah kshamah suparno vayuvahanah. ||104 ||

Meaning: 847 Bharbhr̥t – One who bears the burden of the earth in the form of Sheshnag etc. and bears the burden of the welfare of his devotees, **848 Kahitaah** – One whose qualities, influence, opulence and form have been repeatedly narrated in the Vedas, scriptures and great men, and described by all, **849 Yogi** – One who is in eternal meditation, **850 Yogishah** – Lord of all Yogis, **851 Sarvakamadah** – Fulfiller of all desires, **852 Ashramaah** – One who gives rest to everyone, **853 Shramanah** – One who torments the wicked, **854 Kshamah** – One who destroys all people during the time of deluge, **855 Suparnah** – One with beautiful leaves in the form of Vedas (world tree form), **856 Vayuvaahanah** – One who gives power to the air to move. ||104 ||

Dhanurdharo dhanurvedo dandah damayita damah.
Aparajitah sarvasaho niyantaniyamah. ||105 ||

Meaning: 857 Dhanurdhar : – Bow-bearer Shri Ram, **858 Dhanurveda** : – Shri Ram, who knows the art of archery, **859 Danda** : – Suppressing power of those who suppress, **860 Damayita** – Those who suppress in the form of Yama and Raja etc., **861 Damah** – Act of punishment i.e. reformation of those who are punished, **862 Aparajitah** – One who is not defeated by enemies, **863 Sarvasaha** : – Capable of enduring everything, extremely patient, **864 Niyanta** – One who appoints everyone to their respective duties, **865 Aniyamah** – Not bound by rules, who has no one to control, extremely independent, **866 Ayamah** – One who has no ruler or is without death. ||105 ||

Sattvavaan sattvikah satyah satyadharmaparaayanah.
Abhiprayah priyarho'r̥hah priyakrit preetivardhanah. ||106 ||

Meaning: 867 Sattvān – endowed with all the goodness like strength, power, strength etc., **868 Sattvikāh** – Sattva quality dominated by the Sattva guna, **869 Satyah** – truthful speech, **870 Satyadharmaparayana** : – the ultimate foundation of truthful speech and religion, **871 Abhiprayah** – the one whom lovers love – the ultimate desired one, **872 Priyarhah** – one who is worthy of offering the most loved

object, **873 Arhah** – the most revered by all, **874 Priyakrit** – one who loves those who worship him, **875 Pritivardhanah** – one who increases the love of his lovers. ||106 ||

**Vihayasagatirjyotih suruchir hutabhugvibhuh.
Ravir virochanah suryah savita ravelochanah. ||107 ||**

Meaning: **876 Vihayasgatih** – One who moves in the sky, **877 Jyotih** – Self-light, **878 Suruchih** – One with beautiful taste and radiance, **879 Hutabhuk** – One who consumes all the offerings made in the yagna in the form of fire, **880 Vibhuh** – Omnipresent, **881 Ravih** – The Sun who absorbs all the essences, **882 Virochanah** – One who spreads light in various ways, **883 Suryah** – One who reveals beauty, **884 Savita** – The one who gives birth to the entire world, **885 Ravelochanah** – One with eyes like the Sun. ||107 ||

**Ananto hutabhug bhokta sukhado naikajo'agrajah.
Anirvinnah sadaamarsi lokadhishtaanam adbhutah. ||108 ||**

Meaning: **886 Anantah** – without end in all respects, **887 Hutabhuk** – One who consumes the materials offered in the yagna in the form of those deities, **888 Bhokta** – One who enjoys the nature, **889 Sukhadh** – One who gives the ultimate bliss of seeing Gods to his devotees, **890 Naikajh** – One who takes many births voluntarily for extremely pure purposes like protecting the religion and the saints, **891 Agrajah** – The first born, the original person, **892 Anirvinnah** – devoid of detachment due to being completely desired, **893 Sadamarshi** – One who forgives the good men, **894 Lokaadhishtanam** – The basis of all the worlds, **895 Adbhut** : – Extremely astonishing. ||108 ||

**Sanat sanatanatamah kapilah kapir apyayah.
Swastidah swastikrit swasti swastibhuk swastidakshinah. ||109 ||**

Meaning: **896 Sanat** – eternal form, **897 Sanatanatam** : – Being the cause of everything, he is the most ancient person even in comparison to Brahma and other men, **898 Kapilah** – Maharishi Kapil, **899 Kapih** – Sun God, **900 Apyayah** – the dissolution place of the entire universe, **901 Swastidah** – one who gives auspiciousness in the form of supreme bliss, **902 Swastikrit** – one who does welfare of those dependent on him, **903 Swasti** – embodiment of welfare, **904 Swastibhuk** – one who protects the ultimate welfare of the devotees, **905 Swastidakshinah** – capable of doing welfare and one who does welfare quickly. ||109 ||

**Araudrah kundali chakri vikramyurjitashasanah.
Shabdatigah shabdasahah shishirah sharvarikarah. ||110 ||**

Meaning: **906 Araudrah** – A calm image, devoid of all kinds of Rudra (cruel) expressions, **907 Kundali** – One who wears Makara-shaped earrings shining like the Sun, **908 Chakrai** – One who wears the Sudarshan Chakra, **909 Vikrami** – The

most exceptionally powerful, **910 Urjitashasanaah** – One whose rule in the form of Shrutu-Smitri is extremely good – such a great ruler, **911 Shabdaatigaah** – Where words cannot reach, such a person is beyond the reach of words, **912**

Shabdasaahaah – Whose glory is described by all the Vedic scriptures, **913**

Shishirah – A cool image, giving peace to those suffering from the three troubles, **914 Sharvarikarah** – The night of the wise, the world, and the night of the ignorant, the knowledge – the one who creates both. ||110 ||

Akrurah peshlo daksho dakshinah kshaminam varah.
Vidvattamo veetbhayah punyashravankirtanah. ||111 ||

Meaning: 915 Akurah – devoid of all cruel feelings, **916 Pesalah** – extremely beautiful because he is beautiful in all aspects – mind, speech and action, **917**

Dakshah – prosperous in all respects, extremely powerful and one who can accomplish the biggest of tasks in a moment, **918 Dakshinah** – destroyer, **919 Kshaminaam Varah** – the best among those who forgive, **920 Vidvattamah** – the most learned among scholars, **921 Veetabhayah** – devoid of all types of fear, **922 Punyashravankeertanah** – hearing and chanting of whose name, qualities, glory and form is extremely virtuous, i.e. extremely pure. ||111 ||

Uttarano dushkritiha punyo dushwapnashanah.
Veerha rakshanah santo jeevanah paryavasthitah. ||112 ||

Meaning: 923 Uttaranah - One who takes one across the ocean of the world, **924**

Dushkritiha - Destroyer of sins and sinners, **925 Punyaah** - One who purifies all men by remembering etc., **926 Dushwapnashanah** - Destroyer of bad dreams and the nightmare of the world by meditating, remembering, singing and worshipping, **927 Veeraha** - Destroyer of the various movements of those who seek refuge, i.e. the cycle of the world, **928 Rakshanshah** - One who protects in all ways, **929 Santah** - One who appears in the form of saints to propagate knowledge and humility, **930 Jeevanah** - One who keeps all the people alive in the form of life, **931 Paryavasthitah** - One who pervades the entire universe and remains stable. ||112 ||

Anantarupo'nantashrirjitamanyurbhayapah.
Chaturasro gabhiratma vidisho vyadisho dishah. ||113 ||

Meaning: 932 Anantroopah – having infinite forms, **933 Anantashreeh** – Anantashree means endowed with limitless supernatural powers, **934 Jitmanyuh** – one who has conquered anger in all ways, **935 Bhayapaah** – the devotee who destroys fear, **936 Chaturrah** – having four Veda-like angles, auspicious and just, **937 Gabhiratma** – one with a serious mind, **938 Vidishah** – one who gives various types of fruits to the officials as per their deeds, **939 Vyadishah** – one who gives various orders to everyone as per their convenience, **940 Disha** – one who tells the results of all deeds in the form of Vedas. ||113 ||

**Anantarupo'nantashrirjitamanyurbhayapah.
Chaturasro gabhiratma vidisho vyadisho dishah. ||113 ||**

Meaning: **941 Anadih** – The cause of everything, which has no beginning, **942 Bhurbhuvah** – the basis of the Earth, **943 Lakshmih** – the beauty of all beautiful objects, **944 Suveerah** – One who creates various beautiful, auspicious inspirations in the hearts of those who depend on him, **945 Ruchiraangadah** – One who wears extremely attractive and auspicious armlets, **946 Jananah** – The creator of all living beings, **947 Janjanmaadih** – the root cause of the birth of those who are born, **948 Bheemaah** – One who scares everyone, **949 Bheemaparakramaah** – One who creates extreme fear, endowed with valour. ||114 ||

**Anantarupo'nantashrirjitamanyurbhayapah.
Chaturasro gabhiratma vidisho vyadisho dishah. ||113 ||**

Meaning: **950 Aadharnilaya** : – The base form of the place of all elements like earth, **951 Adhaata** – One who is self-settled, without any creator, **952 Pushpahasah** – One with a smile blossoming like a flower, **953 Prajagarah** – One who is well alert and always enlightened, **954 Urdhvagaah** – One who lives at the top, **955 Satpathacharah** – One who follows the path of good men, the best among the men of law, **956 Pranadah** – One who gives life to even the dead like Parikshit, **957 Pranavah** – Form of Omkar, **958 Panah** – One who behaves appropriately. ||115 ||

**Pramanam prananiayah pranabhritpranajeevanah.
Tattvam tattvavid ekatma janmamrityujaratigah. ||116 ||**

Meaning: **959 Pramanam** – being self-proven, hence self-evident, **960 Prananiayah** – the basis of life, **961 Pranabhrt** – the one who nourishes all life, **962 Pranajeevanah** – the one who keeps living beings alive by the circulation of life-air, **963 Tattvam** – the true form of the truth, **964 Tattvavit** – one who completely knows the true truth, **965 Ekaatma** – unique form, **966 Janmamrityujaratigah** – completely beyond the characteristics of the body like birth, death, old age etc. ||116 ||

**Bhoorbhavasvastarustarah savita prapitamaha.
Yajno yajnapatiryajva yajñango yajñavahanah. ||117 ||**

Meaning: **967 Bhurbhuvasvastaruh** – One who pervades the three worlds in the form of Bhuh, Bhuvah and Swah and is in the form of the world tree, **968 Taarah** – One who takes us across the ocean of the world, **969 Savita** – The grandfather who created everyone, **970 Prapitamahah** – The father of Grandfather Brahma as well, **971 Yajnah** – The form of a sacrifice, **972 Yajnapatih** – The presiding deity of all sacrifices, **973 Yajva** – One who performs a sacrifice in the form of a sacrifice, **974 Yajnaangah** – One having all the parts in the form of a sacrifice, **975 Yajnavahanah** – The one who runs the sacrifices. ||117 ||

**Yajñabhri yajñakṛityajñi yajñabhugyajñasadhanah.
Yajñantakṛityajñaguhyam annamannada eva cha. ||118 ||**

Meaning: **976 Yagyabhṛut** – One who sustains and nourishes yagyas, **977 Yagyakṛit** – Creator of yagyas, **978 Yagni** – The one in whom all yagyas end – the destroyer of such yagyas, **979 Yagyabhuk** – Enjoyer of all yagyas, **980 Yagyasadhanah** – Brahmajajna, Japa-Yajna etc. are the means of attainment of many yagyas, **981 Yagyantkṛit** – One who ends yagyas i.e. gives their fruits, **982 Yagyaguhyam** – The form of secret knowledge in yagyas and the form of nishkam yagya, **983 Annam** – One who satisfies all creatures in every way, like food, **984 Annadah** – Eater of all food. ||118 ||

**Atmayonih svaym jato vaikhana samagayanah.
Devakinandanah srashta kshiteeshah papanashanah. ||119 ||**

Meaning: **985 Atmayonih** – those whose cause is no other – such who are in the form of the womb themselves, **986 Swayamjatah** – one who appears on his own will, **987 Vaikhana** – one who dug the earth to kill Hiranyaksha, who lived in the underworld, **988 Samagayanaah** – one who sings the Samveda, **989 Devakinandanah** – son of Devaki, **990 Srashtaha** – creator of all the worlds, **991 Kshitishah** – king of the Earth, **992 Papanashanah** – one who destroys all the sins by remembering, singing, worshipping and meditating etc. ||119 ||

**Shankhabhri nandaki chakri sharngadhanva gadadhara.
Rathangapani rakshobhya sarvapraharanayudhah. ||120 ||**

Meaning: **993 Shankhabhrit** – One who holds the Panchjanya conch, **994 Nandaki** – One who holds the sword named Nandak, **995 Chakri** – One who turns the wheel of the world, **996 Sharangadhanva** – One who holds the Sharanga bow, **997 Gadadhara:** – One who holds the Kaumodaki mace, **998 Rathangapani** – One who holds the Sudarshan Chakra in his hand to fulfill the vow given by Bhishma, **999 Akshobhya** : – One who cannot be distracted by any means, **1000 Sarvapraharanaayudhah** – One who holds all the known and unknown weapons used in the battlefield. ||120 ||

, I bow to you like this ||

Here the last name has been written again to show the end of the thousand names. Since it is auspicious, Omkar has been remembered. In the end, God has been worshipped by saying Namaskar.

**Iti idam kirtaniasya Keshavasya mahatmanah.
Namnam sahasram divyanam asheshen prakirtitam. ||121 ||**

Meaning: Thus has the thousand divine names of Mahatma Keshav, who are worthy of chanting, been completely described. ||121 ||

**Ya idam shrinuyan nityam yash chaapi parikirtayet.
Na ashubham prapnuyat kinchit so 'mutreha cha manavah. ||122 ||**

Meaning: The person who always listens to this Vishnu Sahasranama and who daily chants or recites it, no misfortune happens to him either in this world or the next.

||122 ||

**Vedantago brahmanah syat, kshatriyo vijayi bhavet.
Vaishyo dhanasamriddhah syat, shudrah sukham avapnuyat. ||123 ||**

Meaning: By reciting or chanting this Vishnu Sahasranama, a Brahmin becomes a Vedanta expert, i.e., he attains the Supreme Brahman, the meaning of the Upanishads. A Kshatriya becomes victorious in war, a Vaishya attains wealth in business and a Shudra attains happiness. ||123 ||

**Dharmartha prapnuyat dharmam, arthartha cha artham apnuyat.
Kaman avapnuyat kami, prajarthi prapnuyat prajam. ||124 ||**

Meaning: One who desires Dharma, obtains Dharma, one who desires wealth, obtains wealth, one who desires pleasures, obtains pleasures and one who desires people, obtains people. ||124 ||

**Bhaktimanyah sadotthaya, shuchis tadgatamanasah.
Sahasram Vasudevasya namnam etat prakirtayet. ||125 ||
Yashah prapnoti vipulam, jnati pradhanyam eva cha.
Achalam shriyam apnoti, shreyah prapnoty anuttamam. ||126 ||
Na bhayam kvachid apnoti, veeryam tejas cha vindati.
Bhavaty arogah dyutiman, balarupa gunanvitah. ||127 ||**

Meaning: The devotee who always wakes up in the morning, takes a bath and purifies himself, meditates on Vishnu in his mind and recites this Vasudev Sahasranama properly, he gets great fame, gets respect in the community, gets immovable property and gets the best welfare and he has no fear anywhere. He gets strength and energy and becomes healthy, radiant, strong, beautiful and full of all virtues. ||125 – 127 ||

**Rogarto muchyate rogat, baddho muchyeta bandhanat.
Bhayan muchyeta bhitastu, muchyeta panna apadah. ||128 ||**

Meaning: A sick man gets relieved of his disease, a man in bondage gets relieved of his bondage, a frightened man gets relieved of his fear and a man in trouble gets relieved of his trouble. ||128 ||

**Durganyatitaratyashu, purushah purushottamam.
Stuvannama sahasrena, nityam bhakti samanvitah. ||129 ||**

Meaning: The man who, being full of devotion, daily praises the Supreme Lord through this Vishnu Sahasranama, soon overcomes all difficulties. ||129 ||

**Vasudevashrayo martyo, Vasudeva parayanah.
Sarva-papa-vishuddhatma, yati brahma sanatanam. ||130 ||**

Meaning: The person who is dependent on Vasudeva and devoted to him, being freed from all sins and having a pure heart, attains the eternal Supreme Being.
||130 ||

**Na Vasudev Bhaktanam ashubham vidyate kvachit.
Janma-mrityu-jaravyadhi-bhayam naivopajayate. ||131 ||**

Meaning: The devotees of Vasudeva never face any misfortune and they have no fear of birth, death, old age or disease. ||131 ||

**Imam stavam adhiyaanah shraddha-bhakti samanvitah.
Yujyeta atma-sukh-shanti-shri-dhriti-smriti-kirtibhih. ||132 ||**

Meaning: The person who recites Vishnu Sahasranaam with devotion and reverence, attains happiness of the soul, forgiveness, wealth, patience, memory and fame. ||132 ||

**Na krodho na cha matsaryam na lobho na ashubha matih.
Bhavanti krit-punyanaam bhaktanam purushottame. ||133 ||**

Meaning: The virtuous devotees of Purushottam never become angry, never feel jealous, never have greed and their intellect never becomes impure. ||133 ||

**Dyauh sa-chandra-arka-nakshatra kham disho bhur-mahodadhih.
Vasudevasya viryena vidhrutani mahatmanah. ||134 ||**

Meaning: The heaven, the sun, the moon, the stars, the ten directions, the earth and the oceans, all have been sustained by the semen of the great soul Vasudeva.
||134 ||

**Sa-sur-asura-gandharvam sa-yaksha-uraga-rakshasam.
Jagad-vashe vartate idam Krishnasya sa-characharam. ||135 ||**

Meaning: The entire universe, including the gods, demons, Gandharvas, Yakshas, serpents and devils, in their mobile and immobile forms, are under the control of Sri Krishna and are behaving as they deem fit. ||135 ||

**Indriyani mano buddhih sattvam tejo balam dhritih.
Vasudeva-atmakani ahuh kshetram kshetra-jna eva cha. ||136 ||**

Meaning: The senses, mind, intellect, goodness, brilliance, strength, patience, the body and the knower of the field (soul) – all these are forms of Shri Vasudeva, so say the Vedas. ||136 ||

**Sarv-agamanam acharah prathamam parikalpate.
Achar-prabhavo dharmo dharmasya prabhur achyutah. ||137 ||**

Meaning: In all scriptures, conduct is considered first, religion originates from conduct and the master of religion is Lord Achyuta. ||137||

**Rishayah pitaro deva maha-bhutani dhatavah.
Jangam-ajangamam chedam jagat Narayana-udbhavam. ||138||**

Meaning: Rishis, ancestors, gods, the five great elements, metals and the entire universe in the form of moveable and immovable forms – all these have originated from Narayana only. ||138||

**Yogo gyanam tatha sankhyam vidyah shilpadi karma cha.
Vedah shastrani vigyanam etat sarvam Janardanat. ||139||**

Meaning: Yoga, knowledge, Sankhya, Vidyas, crafts, etc., Vedas, Shastras and sciences – all these have originated from Vishnu. ||139||

**Eko Vishnur mahadbhutam prithag-bhutani anekashah.
Treen lokan vyapya bhutatma bhunkte vishvabhug avyayah. ||140||**

Meaning: The one who enjoys the whole universe and is indestructible, Vishnu, is the only one who, divided into many forms, is assuming the forms of various entities and is pervading the three worlds and is enjoying everything. ||140||

**Imam stavam Bhagavato Vishnoho Vyasena kirtitam.
Pathed yah icchet purushah shreyah praptum sukhani cha. ||141||**

Meaning: The man who wants to attain ultimate welfare and happiness should recite this Vishnu Sahasranama Stotra told by Lord Vyasji. ||141||

**Vishveshvaram ajam devam jagatah prabhavapyayam.
Bhajanti ye Pushkaraksham na te yanti parabhavam. ||142||**

Meaning: Those who worship the birthless, lotus-eyed Lord Vishnu, who is the creator, sustainer and destroyer of the universe, are never defeated. ||142||

|| Thus the Sri Vishnu Sahasranāma Stotram is completed. ||

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